

Christian Reflector.

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ber of young and tender plants were found in the garden of God? But still the power of religion, and its tendency to improve and exalt the character, is seen most conspicuously in the aged Christian. I can never visit a man who has walked in the ways of God for fifty or sixty years, without feeling that I breathe a hallowed atmosphere; and am delighted, in no common degree, by hearing the testimonies borne to the excellence of religion, and its power in supporting its possessors under the various trials of life. I have listened with sacred pleasure to the truths, the knowledge of which have been acquired by the pursuit of the inspired volume, visiting the sanctuary of God, and bowing before the throne of grace. Happy is the old man who has known his God from his youth up, and who is privileged to tell his children and his children's children the gracious dealings of the Lord towards him. And happy is that young minister who possesses the acquaintance, and enjoys the prayers and counsels, of the wise and experienced believer.

But I am lengthening my paper beyond its proper limits, and shall scarcely be able to sketch the character of an old friend, who, many years ago, was removed to that better state, where the wicked cease from troubling, and the weary are at ever at rest.

My friend Archer was, in early life, made the happy partner of Divine grace; and by that same grace he was enabled to maintain a consistent course of holy conduct for more than half a century. It was my happiness to become acquainted with him soon after I had entered the ministry; and I am not backward in acknowledging, that from his conversations and experience I was taught many an important lesson.

Laid on the bed of affliction, I hastened to see him, as I expected, from various circumstances, that his death would be sudden. And how, my friend, are your prospects for eternity? I asked. He replied, 'I feel, sir, it is a solemn thing to die; we know not what it is; nor has any one come back to tell us. I feel that nothing I have done entitles me to heaven; but I hope to go there through the rich grace of our Lord Jesus Christ.' 'You have, my friend, walked for many years in the ways of God; I think I have heard you say, that it is more than sixty years since you first "tasted that the Lord is gracious." After wiping away the "tear which this question had made to roll down his furrowed cheek, he replied, "Blessed be God, I have known him for three score and three years, and he has never, no, never, either in prosperity or adversity, forsaken me. "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him until that day;" repeating, with an emphasis peculiarly striking, "which I have committed to him." As I perceived he was fatigued and needed rest, I prayed a few moments with him, that all desirable blessings might be bestowed on one who had so long received them, and that the ever-living supports of the gospel might be given him even in his conflicts with the last enemy; and taking my farewell, I left him, expecting that in a few hours I should hear of his release from the tabernacle of clay. To the surprise, however, of myself, and of all who had seen him in his illness, he partially recovered, and in a few days resumed his little walks among his neighbors, among whom he had often talked of the good ways of God, and by all of whom he was highly esteemed.

The first or second day he was able to get out, he called on a friend, now also in heaven, with whom he had often conversed on unseen and eternal realities. While talking of the unexpected circumstance of his again appearing out of doors, he said to his friend, 'Well, I know not why the Lord has raised me up again, for I am of no use.' 'Yes,' said his friend, 'I think you are;—don't you stand as a monument and witness of the grace of God?' 'True,' replied he, 'I am so, indeed.' Two or three minutes after this, as he was yet standing engaged in conversation, he was seized with an apoplectic fit—was carried home—spoke no more—but in sixteen or eighteen hours serenely fell asleep in Jesus:—

"How many fall as sudden, not as safe!"

Thus died one, who, notwithstanding his long acquaintance with the ways of God, was often the subject of many anxious fears. Death to him always wore the aspect of terror; but he evidently found it to be no more than a soft and gentle slumber, in which the soul passed from its tenement of clay, to enter on a residence with its Saviour in the world of glory. Thus did my honored friend rejoin the society of those whom he loved on earth, but who had gone before him to that better state; and, above all, he dwells with that Jesus whom on earth he loved, and whose glory he was ever anxious to promote.

Perhaps my reader is among those who, on the whole, possess a "good hope through grace" of "the heavenly inheritance," but yet are the frequent subjects of anxious doubts and fears as to their final safety. And why, I would ask, should those fears be indulged? Is not the Lord Jesus as willing to save as he is able?

"His very word of grace is strong As that which built the skies."

Let your dependence be on the Saviour, 'for in the Lord Jehovah is everlasting strength.' Say, then, with one of old, 'I will trust, and not be afraid.' Such a resolution is fully sanctioned by Jesus, when he says, 'HIM THAT COMETH UNTO ME I WILL IN NOWISE CAST OUT.'

For the Christian Reflector.

Peace.

ONE WAY OF SETTLING NATIONAL DISPUTES.

Take the Oregon case. A few would have us fight about it; most would prefer an amicable adjustment by negotiation between the parties; and should this fail, many would have each party urge its claims before an umpire mutually chosen, and then abide his decision. These last methods I like very well; but such is my confidence in the integrity of each nation rightly trusted, that I believe it might be safely referred to the generosity and justice of either. I doubt whether they could at present be made thus to trust each other; but, if they could, I should have no fears of the result.

Let me quote a fact in point, for the substantial truth of which I have sufficient vouchers. Two neighbors—call them Jones and Chandler—got into a dispute about the boundary between their farms. One said it should be right here, while the other insisted that it ought to run there; and months of warm, but friendly discussion, so far from making them less alienated, left them no alternative but a lawsuit or a reference. They were wise enough to resolve on the latter, and selected for their umpire a good justice of the peace living at some distance from them.

Still the matter remained for a long time unsettled. Busy each with his own affairs, they could not find time for attending to it that would be convenient for them both; yet the approach of harvest, when the avails of the land were to be secured by one or the other, made them perceive the necessity of a final decision without delay.

"Come," said Chandler, now grown a little impatient, "come, neighbor Jones, we must have this matter settled."

"I know," replied Jones, "it has been put off too long; but I can't attend to it just now."

"But you must," retorted Chandler with warmth; "it never will do to let it lie along so; and I am resolved on pushing it to a conclusion."

"Well, then," calmly replied Jones, "if you must, friend Chandler, you must; but I can't go with you now to the 'Squire's,' it is so far, and I have so much work on hand."

"Pray, then, what shall I do?"

"Why," said Jones, "I don't see but you can do it all yourself. You certainly understand your own side of the question, and I believe you are pretty well acquainted with the time with mine. Why can't you play the lawyer for us both? Just go and state both sides to the 'Squire,' and I'll abide by his decision."

"Agreed," said Chandler; and away he went to the Squire, and pleaded both sides so fairly, that he soon came back in high spirits, saying, "Well, neighbor Jones, you've got the case; and I believe after all, the 'Squire' has decided about right."

PACIFICUS.

For the Christian Reflector.

Want of Ministers in Iowa.

From Rev. Ezra Fisher, late of Davenport, I. T.

I have been requested by the Iowa Convention to give you a brief outline of the situation and wants of the Baptist denomination in this growing Territory. While attempting this, allow me to request you to cast your eye over your latest map of the Territory, and note the situation of the counties and principal places as I name them.

Allow me to remind you, in this place, that the first regular settlement of white men in this Territory took place in 1833; and that now the population is but a fraction less than 90,000—occupying a region of country about 120 miles from east to west, and from the mouth of the Des Moines river to Prairie du Chien. The following statistical view of the population, Baptist churches, ministers, &c., of the counties, I believe to be correct.

Lee Co., population 9,900, several flourishing villages, two churches, four preachers, who also work their farms. Des Moines Co., population 9,100, five or six openings for Baptist preaching. Burlington, the principal village of this County, has 2,000 inhabitants, several of whom are Baptists. Here a church could easily be collected. Louisa Co., population 3,238, one church, one minister. Van Buren Co., population 9,019. Facilities for agriculture and manufacturing very great. Two ministers, who are obliged to spend a portion of their time in other counties. Kosciusko, an important place, has a church and greatly needs a minister. Henry Co., population 6,017, one church at the County seat, supplied half the time. But little other Baptist preaching in the County. Jefferson Co., population 5,694, two small churches recently formed, but destitute; and preaching any where in the County by our ministers only rarely enjoyed. Washington Co., population 3,120, one church at the County seat, destitute and needing a pastor immediately. Muscatine Co., population 2,889, one church at Bloomington—about to settle a pastor. In this county are two licensed preachers who are obliged to engage in secular pursuits; otherwise they might be quite useful. In this County are several openings for Baptist preaching. Scott Co., population 2,750, two churches, one minister. Davenport, having 1,000 inhabitants, is now destitute. Johnson and Cedar Counties, population 5,168, and Linn Co., population 2,643, have many important settlements, with but four churches and one ordained minister. Clinton and Jackson Counties, population about 3,000—two churches; a third ready to be organized, but no ordained minister.—Du Buque Co., population 4,052, one church at the Coun-

ty seat with a pastor. There are five other counties, and a large tract called the New Purchase, with a population of at least 22,000. The New Purchase is 50 miles wide, and extending the entire length of the Territory from north to south. The southern portion of this tract is becoming thickly settled for a new country, having farms of from 10 to 400 acres already under cultivation. Here are but two small churches and one minister. There are, however, many members scattered about like sheep without a shepherd, anxiously praying that God would send some devoted missionary to collect them into churches and administer to them the ordinances of the gospel.

Now, dear brother, it is necessary for me to say, we need ministers here! I am sure you will agree with me when I say, we ought to have a good, faithful minister in each important village, or, at least, one in each county, and a few itinerants who can devote themselves entirely to the work of the ministry. Besides these, there should be some of our former ministers, who, having families to provide for, could purchase as much land as they need, cultivate it, and devote a part of their time to preaching. These would be blessings, to many souls, and at the same time would receive blessings, temporal and spiritual, themselves, probably, exceeding what they now enjoy.

I will add, we need wise "lay brethren"—men of prayer and faith—men who are well established in the doctrines, who know how to sympathize with the ministers, and devise and execute plans by which the ministry may be kept constantly employed in their holy calling. If such men would immigrate here, and live among us for the sake of doing us good, it would greatly subvert our cause.

Now, through you, I would ask all our ministers, deacons and church members in the Atlantic States to think of our destination—to compare our situation with their own, and then, in the fear of God, ask what is their duty, and decide what each individual will do for us.

Thus in Iowa there are seven churches and five counties entirely destitute of Baptist ministers. Two counties enjoy their labors but a part of the time, one has none but preachers who are farmers also, one has no ordained minister, and only two itinerants who labor to a limited extent, and eight counties, and a tract sufficiently large for 20 more, already considerably settled, have but two ministers!

We need not add, the above is a deeply affecting statement. It presents to our attention one of the most important sections of our western country, being a large, healthy Territory; having a mild climate, a rich soil, innumerable manufacturing facilities, several navigable rivers, of which the Mississippi, on its entire eastern border, is one, with a fine market for every production at hand, filling up with inhabitants, as if by enchantment, and yet with only about the same number of Baptist ministers of all classes, as are found in the smallest associations in the Atlantic States. The subject is too painful to pursue. But it is our duty to hold up this picture of ministerial destitution, in all its affecting reality, to the view of our ministering brethren, and join the writer of the article in his inquiry of all who read it, "What is your duty?"

BENJAMIN M. HILL, Cor. Sec.

PACIFICUS.

For the Christian Reflector.

'As a Man thinketh in his Heart, so is he.'

This is the verdict of unerring truth,—this the solution of an important question,—this the index of human character, in all its variety. This is an eternal verity of the moral government of God. God looks on the thoughts of the heart, and his estimate of character is formed—his sentence is determined. Character is what it is in the sight of God. Character is not what it often appears in the sight of men. Character is made up of the intellectual and moral habits of the mind; and these habits are necessarily under the influence of the thoughts. Thought is the sculptor of character. Any given number of men present a verisimilitude in the great principles of character, and it will be found, that their thoughts on those principles generally harmonize. Another number of men shall be selected, entirely different in character from the former, and it will be invariably found, that upon all the several points in which the character differs, on those very points their thoughts disagree. And so will it be found in reference to those slighter shades of difference of character. The dissimilarity will be found in exact ratio to the difference of thoughts. 'As a man thinketh in his heart, so is he.' All aversion or attachment proceeds on the assumption that the character is not a mere accident,—not a mere external appendage; but a necessary result, an inseparable effect of an equivalent cause,—an external development of long-continued and long-cherished thoughts of the heart. These are no airy things, that come and go away, and leave no trace behind. Thoughts are either like harpies which steal part and pollute the rest of the soul, or like Caesar's cohorts, leave their master's image and superscription upon the mind. The influence of the thoughts is indelible. An influence possessing the power of reproducing its own impressions in an incalculable series, a power which leaves the discoveries of the photographic art at an immeasurable distance. It is the fact, and not the *modus agendi*, which is now under consideration. The fact is known, the mode of acting is unknown. The fact is realized in every hour's experience of the reflecting and observing mind; but to account for this fact, and to give an analysis of its processes, would be impracticable. Some guesses,—some conjectures may be indulged and avowed, but any thing approaching to an undoubted accuracy, or an undeviating certainty, as relating to the process of influence, cannot be presumed. Yet the facts of the thoughts influencing the character is so often and so forcibly presented on the sacred page, as to place it beyond all doubt. When God is about to carry out, towards any depraved man, his own purpose, 'Let us make this man

in our own likeness, let us form him after our own image;' he begins by putting the thoughts in order. And thus God did at the first creation. When he put the machinery of thought into motion, himself and his own fair beauteous world were the objects about which the thoughts of his intelligent creature man were to be employed. God's communion maintained the innocence and holiness of man,—kept his thoughts centered on the divine nature and benevolence, and until diverted from this object, he sinned not. In the work of creating the soul anew, God the Spirit begins with the thoughts. He engages the attention of the thoughts on objects remotely different from those on which they have been employed,—he allures them on in their thoughts, until they joyfully rally round the 'new things, and old things pass away.'—Thoughts upon Thought.

A true Revival of Religion.

We extract the following from an able article in the Christian Reviver for Sept., entitled, 'The Great Awakening.'

No candid man can deny that the term, revival of religion, does express a positive reality. More than this, it expresses what the terms, at first blush, indicate. It is not merely a season, in which men, and women, and children, go to church much oftener, and talk about religion much more than common, and afterwards become totally indifferent to the whole subject. We mean that there are times and seasons, in which, through the agency of the Holy Spirit, the moral or religious principle in man is called into unusual activity. The pious are more devout, more self-denying, more meek, more exemplary, more heavenly-minded, and are, of course, much more anxious for the extension of the kingdom of God among men. That part of the community, who have heretofore remained thoughtless on the subject of religion, become, in numerous instances, deeply, and it may be, suddenly impressed with a conviction of its permanent importance. There is a manifest change in the religious susceptibility. A sermon, a conversation, a passing remark, a page of a tract, a text of Scripture, an idea that has passed through the mind a thousand times before, without effect, now is fixed like a barbed arrow in the soul. The great doctrines of repentance and faith in Christ now become the absorbing topic of thought, and are efficacious in a most remarkable manner, in transforming the moral character of man.

Such seasons vary in extent and duration; sometimes being confined to a single town or a single congregation in that town, and at others, spreading over a large district, or a whole country; sometimes continuing with slight intermissions for many months or years; at others, passing away in a few months, or even weeks. Nor is this all. Their results are also dissimilar. Sometimes the converts, with scarcely an exception, remain to the end, steadfast in the faith, and adorn their profession by a holy life; at others, the most promising appearances are destined to end in disappointment, and a large portion of the converts fall back into thoughtlessness more profound, and more hopeless than before. The blossoms are abundant, but the fruit is rare. Like the stony-ground hearers, they 'endure for a while, but in time of trial, they fall away.' We think that no one, at all acquainted with this subject, will deny that the above are substantially facts in the case.

On the other hand, it is to be remarked, that this is not the common, certainly not the universal method, in which God is pleased to increase the number of his church. In Europe, such visitations of mercy are comparatively uncommon, though an hundred years since, one of the most remarkable ever known, occurred in the parish of Cambuslang, near Edinburgh; and from this place it extended to many of the adjoining congregations. Yet, although revivals are not commonly known in Europe, it cannot be doubted that the cause of needy sinners, souls are converted, and religion exerts all its blessed influences, to say the least of it, in as remarkable a degree on the other, as on this side of the Atlantic. In what manner this difference is to be accounted for, it is, perhaps, not easy to determine. It may be owing to a difference in the style of preaching. Among us it is more common than with them, when ministers and people are in earnest about religion, to urge sinners to immediate repentance. But the style of preaching would scarcely account for this difference. The late Dr. Payson, one of the best, most faithful, and most eloquent preachers of New England, was not blessed in a remarkable degree with revivals. Men, incomparably his inferiors, have received to their churches vastly greater numbers than he. On this subject there is, doubtless, much to be learned.

Of one fact, however, the evidence is abundant. We may be satisfied by a very limited observation, that there may be religious excitements, terminating in numerous professions of conversion, in which the evidence is very small, that any good whatever has been done; while the evils which ensue are many and permanent. No one can have paid any attention to this subject in the United States, without being obliged to trace this painful fact. Is it possible to admit this painful fact. Is it possible to trace the difference between what are called revivals of religion, to any settled principles? We offer the following suggestions, in the hope that they may throw some light upon the subject.

There can be no doubt, that in the mental exercises awakened in the act of conversion, there may be observed two classes of emotions. In the first place, there are those which are wholly spiritual or moral. Such are remorse for guilt, sorrow for sin, a turning of the soul from all moral evil, submission to God, faith in the Redeemer, and joy in the Holy Spirit. But, in the next place, it is evident that they are, of necessity, accompanied by others, which are in no manner moral, but only physical emotions. Such are simple fear, arising from a conviction of the certainty of punishment, despair of escape from wrath, joy at the hope of expected deliverance, and exultation at the prospect of immortal bliss.

Now, it is manifest, that fear in view of danger, and joy at the belief of deliverance from it, have in them nothing moral. They may be awakened by a thunder storm, a fit of alarming sickness, or an unexpected escape from death, as truly as by the revelations of another world. President Edwards is very explicit on this subject. 'Convictions of conscience, through the influence of God's Spirit, consist in conviction of sinfulness of heart and practice, and of the dreadfulness of sin as committed against a God of terrible majesty, infinite holiness, and hatred of sin, and strict justice in punishing it. But there are some persons that have frightful apprehensions of hell, a dreadful pit ready to swallow them up, and flames ready to lay hold of them, and devils around them ready to seize them, who at the same time seem to have very little proper enlightenings of conscience, really convicting them of their sinfulness, of heart and life.'—*Religious Affections*, p. 83.

It is only necessary to direct the attention of any reasonable man to these two classes of affections, to show that they are in their nature wholly unlike. One is merely physical, belonging to us as sensitive beings; the other is moral, belonging to us exclusively, as creatures under moral obligation. The one arises from the conviction that we have done wrong, the other from the fact that we are in danger of misery. The one derives joy from repentance, the consciousness of having done right, and of pleasing our Father in heavenly things; the other, from the hope that we have escaped danger, and are now no more liable to pain. The moral affection is accompanied in general, of course, by the physical; the physical may exist, and exist to any degree whatever, without the moral. It has so existed contemporaneously with religious affections, from the time of Simon Magus to the present day.

A Healthy Disciple.

It is a real comfort to see one, for they are quite scarce about these days, who had seen a good many disciples, and there were so many indications of spiritual disease as to make the soul sad. At last, my eyes fell upon one in excellent health, and the gladness of my heart was such as to inspire the benevolent desire of making others glad by some account of it. Hence this description of him.

1. He looked well. A good conscience had given him a placid countenance. An animating Christian hope gave him a bright eye. The conviction of religious integrity and uprightness gave him a firm step and manly deportment. Righteousness was the girdle of his loins, and his feet were shod with the preparation of the gospel of peace. And hence he looked well. He was none of your pale, feeble, sickly looking beings that totter along on the borders of spiritual death. He had the hue of health, and a comfort it was to look at him.

2. He had an excellent appetite. He liked that strong meat of the divine word which was provided for men of strength. I have seen him at that weekly spiritual banquet which the Lord of the Sabbath held in his neighborhood, when it was clear that he hungered and thirsted after righteousness. And I was especially struck with the fact that those public festivals which he relished so much and where he ate so heartily, did not seem to abate but rather increased his relish for private opportunities of spiritual refreshment. This I rejoiced in, for I had seen it otherwise with many a disciple: a proof of their poor health.

3. He was a very strong disciple, which was another token of health. I had seen a great many that were weak, very weak. Faith was weak, love was weak, hope was weak, conscience was weak, and in fact there was nothing religious about them but what was weak. They were weak all over, and it was painful to see it. If they walked, it was painful to see how they stumbled. As for running the Christian race, that would never do, weak as they were. And they fell, took the longest time for them to get up again. Indeed, some that I saw down, I believe are not up yet.

But the disciple in question was of another description. His faith laid a powerful grasp upon eternal things. His love took such strong hold of the worthy objects of it that people could not but wonder. As for his hope, it was a chain cable—and he was strong in prayer, and strong in the Scriptures, strong to rebuke iniquity; and the devil knew he was strong, and so it was. At the close of the service, the minister announced that as many as were anxious for conversation with him, might have an opportunity by retiring into the vestry, while the congregation remained

PRACTICAL RELIGION.

When it pleases God, by his grace, to reveal his Son in the heart of an individual, to such an one the admonition is addressed, Son, go work to-day, in my vineyard. The object of conversion is, not only the salvation of him who has been redeemed, but to enlist a new instrumentality in bringing men to an acquaintance with the Saviour, and to diffuse abroad that grace which is to save the world. In every instance of conversion, God designs to use the church relation, to bring the associated activity and piety of men to bear upon the world. It is to be an aggressive power, in this movement. This world is to be conquered for Christ; and it is by the church, that to the world is to be made known the manifold power and wisdom of God. If every member is faithfully employed at his own post, the whole church is actively engaged. And if every member be thus actively engaged, heart and hand, in the service of God, the church must enjoy his presence, and witness the manifestations of his mercy in the salvation of men. While God is not dependent upon any other agency than his own will, to accomplish his purposes, he is nevertheless pleased to choose, in a great degree, the mutual influence of man upon his fellow-man as the medium by which to enlarge his spiritual kingdom. He has so identified himself with his people, as to make his interest and theirs one, in this respect; so that faithfulness in his service is at once the guarantee of enjoyment in the religious life, and the proof of the soul's advancement in holiness. Hence he who would fulfill in the highest degree the great object of life, and perfect in himself the work of faith, must unite his efforts as a co-worker with God, in the benign labor to bring men to Christ. How great is this privilege! How high this honor! to be accounted an instrument in extending an influence which engages the heart, the love, and the energies of God. Do we estimate it aright? 'This honor have all the saints.'

In this cause, none are so destitute of influence as to be laid aside. Wherever the desire to be useful is formed in the mind, opportunities for its development and exercise will occur. The disposition to improve these opportunities evinces the watchful and useful Christian. 'Lord, what wilt thou have me to do?' should be the spontaneous prayer of every Christian, flowing from a heart filled with gratitude to God. 'She hath done what she could,' is the inspired eulogium upon one whose influence was probably far less, than that of many who now in the church still in their strength. But she seized the golden opportunity to manifest by one act her love to the Saviour; and the history of that act, the Saviour says, shall be a memorial to her praise wherever the gospel is preached. Of another, whose influence was broad-shouldered as the towering oak, it is left on record, 'He was a burning and a shining light.'

As no man liveth to himself, so no man can limit to his own bosom the circles of moral influence. Just in proportion to the depth and fervor of his religious feelings will be the strength and outward tendency of those circles. If Christ has been formed in his soul the hope of glory, and if he check not the impulses at that hope, the consciousness of his own interest in a design embracing the welfare of the race, will undertake a desire to impart to others the like grace that has lifted him from the ruin of sin, and brought him into harmony with God. The more this plan is developed in his mind, the more will he enter into its spirit, the higher importance will assume, and the more will he labor to succeed in its accomplishment. Like his Saviour, who has left his own example for imitation, his means and drink will be to do the will of God.

The methods of influence are as various as are the characters of individuals. The channel of this power runs through every avenue of life so that to specify all its forms of action would be to write a volume. Some who are able to wield the pen of a ready scribe, by well-digested thoughts, may stimulate other minds to action, and thus set in motion a tide of blessing which eternity alone shall measure. Long after the hand that penned such thoughts shall have turned to dust, the mind that conceived them, and those upon whose souls they were brought to bear with quickening power, may together rejoice, and their influence be still thrilling on, and in its results outlive the universe. The church is possessed of much talent of this kind, which is suffered to lie buried; and thus are both God and the world robbed of the exercise of a power for good, to bless and instruct men. There are others who are quick at conception, and ready to adapt their thoughts to present circumstances, who have the power of stirring up to effort the dormant energies around them, by the word of exhortation and counsel. Of the multitudes who are every year brought into the church, how few, who are qualified thus to do, employ either of these methods of influencing others.

But the influence most potent of all, which least allows of resistance, and which all who bear the Christian profession can exert, is the exhibition of a life of practical goodness. In the exhibition, constantly operating, leaves an indelible impression, oftentimes resulting in the formation of the moral image of God in the hearts of many around those who put it forth. The consistent, devoted Christian is a daily witness for God. The conduct of such an one goes farther to convince the world of the truth of religion than the most labored arguments. More have been converted to God by the logic of a Christian life, than by the logic of argumentation or metaphysics.

It is to this kind of influence we must urge every Christian. Has the Lord Jesus magnified his grace in adopting them into his family; and can they forget the object for which he placed them there? They were not redeemed with silver and gold, but with the precious blood of Christ, that they should evidence the power of his grace. How soon the feeble in our churches would become strong in the service of Christ, were they to yield themselves a living sacrifice on his altar! How many of the impatient might be turned to the wisdom of the just, through the influence of such a consecration!

Christians should remember that they are introduced into Christ's kingdom for the very purpose of advancing his cause, and are made citizens of Zion to lead others thither. They are expressly assured that on their part there is to be no cessation of effort, while there is sin to be eradicated from their own hearts, or from the world. But, for their encouragement, they are likewise assured that just in propor-

tion to their fidelity shall be their success; that all their works shall be owned of the Lord of the harvest, and crowned with his blessing; and their own reward infinitely beyond their highest conception. The slothful and negligent Christian, however, will fail both of success and enjoyment, during life, and if saved at last, it will be so as by fire. He will hardly enter heaven, with none to accompany him, as the pledges of his faithfulness and usefulness.

Christian, behold the object—active goodness;—the assurance—the divine co-operation;—the reward—thine own growth in holiness, and the possession and enjoyment of the same happiness and benevolence which moved the heart of God at first to devise the plan of salvation, and which has been continually achieving the wonderful and glorious results of that plan. They that turn away from righteousness shall shine as the stars forever. If faithful to thy God, thou shalt gradually be changed into thy divine image on earth, and in eternity participate in the fulness of joy in his presence, in a sphere of service for which thy pupils on earth, thus devoted to God, shall more entirely fit thee. Say, professing Christians, will thou make full proof of the power of the gospel to bless others through thy instrumentality, and thus of its reflective power to bless thyself? Behold thy Exemplar; follow in his footsteps; and manifest the excellence of thy vocation by the exhibition of his spirit in works of beneficence and love. 'So far as we know, this is the only world where the Christian will be privileged to labor for the wretched, the only world where the lost may be sought and found, where a priceless treasure may be laid up to last, when suns and stars expire.'

Cultivate, then, more earnestly the fruits of the Spirit; and, feeling thy dependence upon those heavenly influences, without which all human labor is vain, let every plan and effort be attended with earnest and persevering prayer. Thus thou shalt 'be steadfast, unmovable, always abounding in the work of the Lord.' A. C.

SALEM ASSOCIATION.

The Salem Baptist Association convened on Wednesday of last week, at Logell. The session was held with the First Baptist Church, (Rev. Mr. Ballard's), and was characterized by unusual harmony and efficiency in its proceedings. The introductory sermon was delivered by Rev. S. W. Field, of Methuen. It was suggested by the text:—'Wherefore then serveth the law?' Gal. 3:13.—'The object of the preacher was to show for what purpose the moral law was given—what its ends and uses are. After stating some things with regard to the nature of the law, he proceeded to exhibit the useful ends which it serves, by showing, 1. That it was designed to make known God's character. 2. To convince men of sin. 3. To bring men to Christ. 4. To effect the work of grace in the Christian.

Every proposition was concisely stated, and every view clearly and forcibly maintained. The subject, too, was well applied. The necessity of preaching God's law, as well as Christ's gospel, was effectively shown and urged. The Association was organized by the choice of Rev. A. S. Train, Moderator, and C. W. Flanders, and M. M. Dean, Clerks. The letters from the churches reported few additions; but generally gave interesting and encouraging statements with reference to their unity, liberality, and prospects for the future. But one church in the Association is now destitute of a pastor. Bro. J. C. Hartsford, a late graduate of Newton Institution, succeeds Bro. L. E. Caswell, at Georgetown. Bro. Paul S. Adams, recently from Maine, has taken the place of Bro. Evans, at South Reading. Bro. J. S. Herrick has succeeded Bro. Parkhurst, at Tyngsboro'. Most of the pastors in this Association are comparatively young, but they are sterling, well educated men, and are vigorous in sustaining the interests of the churches over which they have been called to be overseers. The few elder ministers of the Association, some of whom have recently entered it, are men of rare excellence, and in other parts of the country have been 'counted leaders' among the churches. We should have been gratified to have seen them more forward and prominent in the deliberations and exercises of the present session.

After the letters were read, in the afternoon of Wednesday, we listened to a sermon from the Rev. Dr. Sharp. It was upon the reflex influence of prayer, and for interest and practicality it is seldom excelled. It produced a most happy effect on the religious feelings of the brethren present.

By a vote of the Association, Bro. Wheeler, Principal of the Worcester High School, was requested to state the prominent facts connected with the present urgent claims of that School on the liberality of our denomination, which he did with remarkable succinctness and force. He was followed by Bro. Ezra Goings, who is now on a visit to New England from Ohio, and who was the efficient agent in the original establishment of that institution. The subject came up again on Thursday, and a considerable discussion was made by the pastors. We think it must have been difficult for any to resist the just and earnest appeals which were made—especially by Bro. Goings.

A very interesting meeting was held in the evening in behalf of Foreign Missions. Several brethren spoke, and with a freedom and animation that made the interview eminently agreeable and profitable.

On Thursday the various Committees reported, and several matters of business received attention. There was also much of free discussion, but it was entirely pleasant. The Circular Letter was read by its author, Rev. C. W. Flanders. It was an excellent production, abounding with practical and timely hints, some of which we design to notice after its publication. Among the resolutions passed was the following:

Whereas, the last year has been remarkable for a low state of religious feeling, and since we believe that the hand of the Lord is not shortened, that he cannot save, but rather that our sins cause him to withdraw his Spirit from us, therefore, That we recommend to all the churches composing this Association to observe the Friday before the first Sabbath in December, as a day of Fasting, Humiliation, and Prayer—the great object of which shall be, to confess and deplore our past remissness in duty, and to entreat God to shed his grace once more upon us, and to revive his work.

A Committee was appointed to inquire concerning Mr. Gonssalves, to whom contributions have been made by many in the Association to aid him to go on a mission to Madeira. A resolution on the subject of slavery was passed: (see the article which follows).—The next meeting of the Association is to be held at Methuen. Rev. M. M. Dean is appointed to preach the sermon; Rev. J. Banvard, to write the Circular Letter.

THE SALEM ASSOCIATION ON THE SUBJECT OF SLAVERY.

We hope the following will be communicated throughout the land; that every Baptist in the Union will be apprised of the fact, that two large Associations in eastern Massachusetts, embracing about seventy churches, and as many ministers, who, as a body of men are not excelled by any others in the Union for weight of character, strength of intellect, and amount of influence, have unanimously borne their unqualified testimony against slavery, and appealed to their brethren who are involved in it, urging their earliest possible disconnection from it. We did not suppose that the Salem Association was prepared to take so decided a position, as was taken, week before last, by the associated churches in and around Boston. But, as our readers well know, there is power in example. The conscience of the Salem Association was on the side of the oppressed; and perceiving, as our brethren generally in New England now do, that they can speak forth their convictions, without being suspected of wishing to destroy public confidence in Northern brethren, or in the established organizations which those brethren are specially appointed to sustain, they could not refuse yielding to the nobler impulses, which have so long urged them to declare against that great system of iniquity, which makes our boasted national freedom the scorn and derision of the civilized world. No resolution passed the Salem Association, on Thursday last, to which the response seemed so unanimous and so true as the following: It was presented by the Rev. J. Banvard, and seconded by the Rev. Thomas D. Anderson, of Salem.

Whereas, silence upon the subject of slavery is regarded by many as the evidence of indifference or approbation of the evil, and whereas it is desirable that our views upon this subject be clearly expressed, therefore, Resolved, That we regard the system of American slavery as very sinful; a system which we cannot by any means approve; and in the name of humanity and piety, we affectionately and earnestly call upon all professors of religion, to separate themselves from it as speedily as possible.

Not a single person voted in the negative.—Gratifying as was all this to those who have prayed and labored for the work of the Baptists of the North in every good word and work, it was even less significant of anti-slavery feeling in the Association than some of the circumstances which followed.—It seems that to the committee of arrangements, had been presented the distressed case of certain slaves, and the Committee deemed the matter sufficiently important to be presented to the Association. Accordingly, after the disposal of other subjects, the Moderator called the attention of the brethren to God's claims which, from different sources, had been simultaneously presented. One was that of a husband and father, who having obtained his freedom, and that of one of his children, was seeking assistance that he might purchase his wife, who is held as property in Winchester, Va., and the price of whom is \$400. This man had already secured \$350, but unless he could speedily be furnished with the other fifty dollars, he was exposed to lose his wife forever. Interesting particulars of this case were given to the Association by Rev. L. Porter, of Lowell. The other was the case of nine slaves in and about Augusta, Ga., whose owner recently died, and by his event they have become the property of certain heirs residing, we believe, in Haverhill and other towns in its vicinity. These persons are poor, but they give to these slaves, valued at \$4,500, their liberty. They are not able, however, to remove them to the Free States, and they must shortly be removed or they will be sold into perpetual bondage. Two of these slaves, at least, can read and write, and a letter from one of them to one of his Northern proprietors, was read by the Moderator to the Association, which indicated an intense anxiety to know whether his freedom was likely to be secured. He was said to be an excellent machine, and to be valued at a very high price. About four hundred dollars were required to secure the removal of these slaves to the North. The facts thus briefly stated called out many expressions of sympathy, and individuals contributed for these objects—many who were present to witness the proceedings of the Association, as well as its members.

It was interesting to observe the entire pleasure and unanimity with which the Association entertained these subjects, and listened to the remarks which were made with the utmost kindness, confidence and freedom. Among others, Bro. Carruthers, of Amesbury, an old and well-known abolitionist, expressed his interest in the case of the slaves in Georgia; and took the opportunity of thanking the Association for the noble stand they had that day taken. He referred to the different state of feeling manifested some years ago, and the former prejudices of some, on account of anti-slavery, against himself. He assured them that they had misunderstood him; he was deeply interested in our foreign missions, and was not conscious of being less so because of his interest for the slave. He rejoiced that the time had come when the suffering and perishing at home and abroad were alike objects of prayer and sympathy in that Association. Indeed, no one spoke whose remarks were not dictated by the best feeling, and listened to with pleasure and perfect respect. It was a new era in the history of the Salem Association.

Many will ask, what has brought about this pleasing change? How is it, that a subject once so unwelcome and exciting, is now discussed in our religious assemblies with as much good nature as any other subject? We will not attempt a reply; but we believe that the candor and kindness which have of late been manifested by the advocates of emancipation, and the assurance which has been conveyed that the sentiments of brethren can be uttered freely without endangering the interests of the missionary and other kindred causes, are among the influences which have been operating towards this result. The end of our efforts, however, as friends of the oppressed, is far from being attained. There is a great and important revolution yet to be effected; and the wise and good among us must unite to prosecute such plans as the exigencies of the age require. May God give us the wisdom which is first pure—and then peaceable! May we be imbued with the spirit of Jesus Christ!

SLAVERY A HERESY.—Some time since, Rev. Mr. Graham, a member of the Presbytery of Cincinnati—a body which, it will be remembered, has taken decided ground on the subject of slavery—published a pamphlet defending the practice of slaveholding from the Scriptures. We learn from the N. Y. Evangelist, that for this, charges were tabled against him for heresy, and recently the trial has been held. The discussion lasted three days, and the final vote of the Presbytery was, that the pamphlet of Mr. Graham does contain sundry great and dangerous errors, demanding their deliberate attention; and that the whole case be referred to the Synod for their final adjudication. This is a new and important issue, the decision of which may have great effect. We shall await the event, says the Evangelist, with no common interest.

PASTORAL UNION

OF SALEM ASSOCIATION.

The Pastoral Union, connected with this Association, held its second anniversary in the meeting house of the 1st Baptist church, Lowell, Sept. 24th. A. S. Train called the meeting to order, and M. M. Dean led in prayer.

The annual election took place and for the year ensuing the following officers were chosen, viz. Bro. A. S. Train, President, W. Lamson, Vice President, and M. M. Dean, Secretary. The deliberations of the Union was directed mostly to topics connected with the pastoral office, and those rights and privileges of pastors and churches, infringing upon sometimes by agents, and those who teach for doctrines the commandments of men.

Whether it is proper for a pastor to introduce to his people a man, as agent or otherwise, whose object he knows, at the time, to be repugnant to the views of a great part of his church; and whether a church has a right to place in the pulpit, contrary to the wishes of their Pastor, an agent of the 'Free Missionary,' or any other movement, were questions freely and kindly considered. It was voted as the opinion of the Union, that each case, implying a principle discussed, should be judged of according to its apparent individual merits.

The following resolution, after mature deliberation, was unanimously passed.

Whereas we have confidence in the integrity of the Baptist Board of Foreign Missions, and in its ability to manage judiciously the business committed to them, therefore, Resolved, That we deem it inexpedient to encourage the 'Free Missionary' movement, either by opening our pulpits to their agents, or by forming societies, in our respective churches, auxiliary to the A. & F. M. Society.

In the evening, the annual sermon was preached by Bro. C. W. Flanders. It was a plain and faithful sermon, well adapted to the circumstances of the ministry. The next annual meeting is appointed to be held in Methuen; Bro. J. Ballard to preach the discourse, and Bro. Dean his alternate.

We have seldom attended a meeting when so much fraternal attachment and anxious desire to promote truth and righteousness were manifest. May heaven's benediction rest upon the Pastors of this Union!

A PROPOSITION.

The editor of the Biblical Recorder, published at Raleigh, N. C., in view of the trying circumstances in which he supposes the Board of the Home Mission Society to be placed, on account of the question whether they shall appoint slaveholders for missionaries, suggests an important proposition. He says, 'Let the slavery and abolition questions be fairly and fully discussed, and the discussion printed and circulated both at the South and at the North, and let the parties abide the result.'

He then proceeds to state the conditions on which he would have such a discussion conducted. Our readers will be pleased to know what they are:

1. Let three or more anti-slavery or abolition men be selected at the North, and let as many, of opposite sentiments, be selected at the South, and let them conduct the discussion in such manner, and under such regulations, as may hereafter be mutually agreed on.

2. Let the questions be—1. Is slaveholding justifiable on gospel principles? 2. Is prescriptive abolitionism justifiable on the same principles?—or questions of similar import.

3. Let the discussion be conducted on Bible principles, and confined strictly to Bible arguments.

4. As soon as such discussion shall be concluded, let it be printed in book form, bound in a volume, and circulated through the land.

The editor is very confident with respect to the results which would follow such a discussion. He says,

Our belief is, and has been, that such a discussion, candidly and respectfully conducted, and generally read, would soon quell the abolitionism which rages at the North—correct manifold errors and misrepresentations respecting the South, and eventually remove every cause of hindrance and disturbance which now seems to threaten the unity of our general institutions.

We offer the above as a concession, and as an expedient for the preservation of union in the denomination. We offer it as an individual—as a Southern man—and as a Southern editor. We shall be pleased to learn how it will be received by moderate men at the North.

Those in the Northern States, who regard slavery as 'not justifiable on gospel principles,' will be highly gratified, we doubt not, to have such a discussion undertaken. For our own part, if it can be made to appear by such a discussion, that slavery is not opposed to the gospel, as we have believed it to be, we are persuaded the 'abolitionism which rages' in our department of labor, will be quelled, and 'every cause of hindrance and disturbance' will be removed; i. e. so far as we are concerned. For our object is, simply and solely, to discover, defend and urge the truth. So well assured, however, do we feel at the present, that the more slavery is discussed, the more general and deep is the conviction that it is evil, only evil, and evil continually, that as friends and advocates of emancipation, we should go for the discussion. We think it would tend most effectually to promote the great moral revolution, which commenced fifty years ago, and which without doubt, is destined to go on until slavery is banished from every civilized nation, and liberty is proclaimed throughout the earth.

We observe with pleasure, that the editor of the Baptist Advocate is in favor of such a discussion. He suggests 'that the Board of the Home Mission Society appoint a Committee of Northern brethren, and another of Southern who shall be vested with power to select and appoint the disputants on each side.'—Whether the Board of that Society will deem it their appropriate business to appoint a Committee for such a purpose; and whether they will regard themselves as possessing the prerogatives to rest it with such power, are questions on which the editor of the Advocate may be better prepared than we are, to decide. The idea, however, is one we should never have entertained, but for the suggestion of the editor, who, we suppose, is conversant with the members of that body. This suggestion is followed by another proposition from the Advocate. He says:

Should this be done, and should the parties determine to publish successively in a weekly

paper, we suggest that the Baptist Advocate is circulated most extensively at the South—than any other Northern paper, and that the Southern paper has an equal Northern circulation. Under these circumstances, and in consideration of the editor's desire to take no part in the discussion, and to allow no correspondent to interfere through these columns, it might perhaps be less objectionable to publish through the Advocate, than through any other channel.

We hope the editor will have the pleasure of publishing such a discussion; it would, doubtless, add greatly to the interest of his columns, and we should be most happy to copy from them, giving the proper credit.

A CALL FROM NOVA SCOTIA.

TO THE EDITOR OF THE CHRISTIAN REFLECTOR.

MY DEAR SIR,—Will you be so kind as to give the enclosed paper a place in the columns of your most valuable paper, and permit me at the same time to express my gratitude to the brethren to whom I have stated the nature of my mission to Nova Scotia. The sympathy which they cherish for us in our difficulties in Nova Scotia, and especially to the Boston Association for their cordial commendation of my object to the Christian charity of the friends of religion and education generally.

I am, dear sir, yours with unfeigned respect, Sept. 20, 1844. I. E. BILL.

TO THE BAPTIST ASSOCIATIONS AND CHURCHES, AND ALL OTHER FRIENDS OF RELIGION AND EDUCATION, IN THE UNITED STATES OF AMERICA.

The Nova Scotia Baptist Association convened at Cornwallis, July, 1844, sendeth Christian Salutations.

DEAR BROTHERS AND FRIENDS,—United as we feel ourselves to be with those now address, in our efforts to promote, within the sphere of our ability, the great and holy purposes of the glory of God, and the welfare of men, we venture with less diffidence on the appeal which we are about to make to the sympathy and liberality of our fellow-workers in the same cause.

The Baptists of Nova Scotia, now claiming a population of about one-fifth of this rapidly increasing Province,—a proportion which applies equally to the adjoining Province of New Brunswick—have for some time past been earnestly engaged in striving to impart, not only to their own children, but to the country at large, as lamentably deficient in this respect, the blessings of a sound and enlightened education.

In furtherance of this purpose, about sixteen years since they established an Academy at Horton, for teaching the more advanced branches of learning, which was taken charge of by the Rev. Isaac L. Chipman, a graduate of Amherst College, Mass.

This Seminary having succeeded beyond their most sanguine hopes, it was found necessary in 1838, in addition to the Academical department, to establish a College, in which the usual course of liberal studies should be conducted, and Degrees of Learning conferred. For such purpose a Charter was obtained from the Provincial Legislature, and the Institution, under the name of Acadia College, in 1839, since which time from 20 or 30 students annually from Nova Scotia, New Brunswick, and the adjoining Islands of Cape Breton and Prince Edward, have been receiving their education, and several have already graduated.

The College is now conducted by the Rev. Edmund A. Crawley, A. M.; the Rev. John Pryor, A. M.; and Mr. Isaac L. Chipman, A. M., Professors. Of these gentlemen, Mr. Crawley completed his Theological studies at Andover, in Mass.; Mr. Pryor, at Newton; and Mr. Chipman is a graduate of Waterville College, Maine. These gentlemen, representing the Baptist denomination, two gentlemen, one educated at Brown University, and the other a graduate of Acadia College, have charge of the Academical department.

These Institutions, although immediately under the charge of the Nova Scotia Baptist Education Society, are founded upon the most open and liberal footing as regards all other denominations of Christians, and both the College and Academy have been supplied with students and pupils from all the more numerous Christian persuasions. The College comprehends within its immediate objects, the Province of Nova Scotia, New Brunswick (where the Baptists have also a large and useful Academy), and the above named Islands, throughout which the Baptists are becoming very numerous, although in general very poor, and laboring severely under the want of education.

Since the commencement of these Institutions the most vigorous efforts have been made to sustain them, and not less than thirty thousand dollars have been raised by voluntary contributions towards erecting buildings and defraying the annual current expenses of the establishment. During the past month, at a period when the severest pecuniary pressure ever known in these Provinces, has existed, an additional College building, calculated to cost eight thousand dollars, has been erected, and now in the course of completion.

To free the Institutions from their difficulties and place them above the fear of future danger, a sum of upwards of ten thousand dollars is required, to raise which, the Nova Scotia Baptist Education Society, now assembled at this Association, have determined on commencing Agencies in these Provinces, the United States, and Great Britain; and have, in furtherance of such purpose, now appointed the Rev. Ingram E. Bill,—a highly esteemed brother and minister of the gospel—to prosecute an agency in the United States.

Well knowing that the enlightened and inextinguishable zeal by which our American brethren have ever been actuated in the cause of education, and also how often and how nobly they have surmounted obstacles, and thrown off burdens such as we are now experiencing, and having often experienced their kind and considerate sympathy, we are now induced to look forward with greater confidence to their assistance in this our emergency.

We are fully aware that you have ample scope for the exercise of your benevolence within the borders of your own Union, but we would urge you to remember that the cause of Education, of Truth, and of the poor, is so nearly connected throughout this Northern Continent, that they cannot be discovered, or viewed in any sense as separate and independent interests. We entreat you, therefore, dear brethren, not to turn from us, and refuse your brotherly sympathy, under the supposition that this is a light or needless call upon your bounty. The success of our present object is one in which the dearest and most momentous interests and prospects, not only of ourselves and our denomination, but of the whole of these extensive and increasing Provinces, is deeply implicated; one in which, if we are finally to succeed, the efforts and sacrifices which the Baptists of these Colonies have so largely made, will be wholly lost—and their hopes and exertions frustrated for years to come. We feel confident that our appeal will not be made in vain.

JOHN PRYOR, Moderator. WILLIAM CHIPMAN, Clerk. Cornwallis, N. S. 28th June, 1844.

TO THE BAPTISTS OF THE UNITED STATES.

DEAR BROTHERS,—The above Circular you will perceive is from the Nova Scotia Baptist Association; the object of which is to bring to your consideration the state of your brethren in the Provinces, and particularly the trying circumstances in which they are placed in relation to their institutions of learning. The truth is, besides having to contend with the tuition, and the support of their own children, who are unable of ourselves to wipe away, and which we cannot much longer bear. At our last annual meeting, which took place in June, the question with us became a very grave one.—Will we close our Institution, dismiss our Professors, and abandon the education of our country and the intellectual improvement of our ministry, or

will we make an extended and determined effort to relieve it from its present embarrassment, and place it upon a safe footing for the future? If we adopt the former, the education of the country, especially, so far as its higher branches are concerned, is put to a very great extent, in the hands of irreligious men, and a project which our opponents are seeking most earnestly to carry out, in which they are sustained by some 50 or 60,000 Roman Catholics, and which proposes to sever general education from all religious influence, succeeds; and the consequences to morals and religion will be fatal. To prevent a state of things so ruinous, and to secure to our children and to our country the means of educational and religious culture combined, we have concluded to adopt the latter course, viz., to exert ourselves to the utmost to rise superior to every obstacle. The next thing to be considered was, how is this to be effected? Shall we confine ourselves to our own Province, or shall we look abroad? If we look at our own people, we see them a united band of warm hearted brethren as is to be found in any country or in any land. Ministers and people almost en masse, ready to do what they can; but in consequence of the extreme scarcity of money in the Colony, we find ourselves utterly unable to meet the demand against us. The only alternative therefore was to seek aid from abroad. Such being our true position, we turn to our brethren in England and the United States, and say in imploring accents, Can you come to our rescue?

By the urgent request of my denomination, I have left a beloved family and flock at home, to put this question affectionately and solemnly to you: Shall our Institution live or shall it die? Your answer will probably decide its destiny. If you say, 'we sympathize most deeply with you in your troubles, but can do nothing for you,' then I go home as the bearer of intelligence which will spread a funeral pall over the fond hopes and pleasing anticipations of thousands in Nova Scotia, and New Brunswick also, who are engaged with you in one common cause, the cause of God and of truth. Our Professors will leave in mortification and distress. Our Institution must close, and the knell of death instead of the voice of instruction must be heard reverberating through its hallowed but forsaken apartments. Our enemies will triumph and our hearts sink below the power of action. But will you say no to our appeal? I am satisfied you will not. The monuments of your benevolence which so thickly stud this great Commonwealth, and which extend far, very far into other countries and other climes, forbid the thought. Your kindness to us in days that are past, nay, your whole history from beginning to end, proclaims to us, and to the world, that you have hearts to feel, that you have means to bestow, and that you have energy to act.

I shall visit, if Providence permit, your ministers, your churches, Associations and Conventions in different parts of the Union, for the purpose of presenting my plea in person, and I enter upon this work with the most sanguine expectations that you will not send me empty away; not indeed because you have anything to expect from us in return, but because you know by happy experience, that it is more blessed to give than to receive. If you in your charity will bestow upon us a few thousand dollars, you will place us in a situation in which we shall be prepared to compete with the deadly opposition now brought to bear against us; and you will greatly encourage us onward in our good work.

Most respectfully and affectionately Yours, in gospel bonds, I. E. BILL.

Agent of the Nova Scotia B. E. S. Sept. 20, 1844.

THE BAPTIST A. S. CONVENTION AT ALBANY.

DEAR BROTHERS GRAVES,—Truth, and personal respect for the members of the Board of the Baptist Triennial Convention, constrain me to state through the medium of your excellent paper, that at the late meeting of the American Baptist Anti-Slavery Convention, held in Albany, I both restrained and voted against the two resolutions passed by a majority of the few individuals who composed that meeting. I did not, and do not believe that either the Baptist Triennial Convention or its Board, 'manifested an incurable pro-slavery spirit, and are essentially committed to the fellowship of slaveholders.' Nor do I believe 'that the time has come, for a distinct and permanent missionary organization.' And, moreover, as the respectable body of brethren who originated the 'Provisional Committee' were not present, nor even to any extent represented, at the so called Convention at Albany, I hope 'that the operations of that Committee shall not be brought to a close at an early period as possible,' for the sake of transferring its funds to the treasury of the new missionary organization. I trust the Committee, to whose discretion this last matter is submitted, will suffer the 'Provisional Committee' to pursue its appropriate course, until the next meeting of the A. B. A. S. Convention. Yours, very affectionately, DUNCAN DUNBAR.

South Boston, Sept. 30, 1844.

THREE REQUESTS OF AN EDITOR.

The following requests have been made, in connection with other remarks, by the editor of the Christian Observer, Philadelphia. Wishing to say the same things, and to say them emphatically, we publish them as if they were our own. May we ask them the kind attention of all for whom we cater, print and publish?

Our first request is addressed to a numerous class—not to all—of our readers. More than half of them are prompt in remitting their subscriptions from year to year, and thus save us an incalculable amount of labor. Would that we could say this of all. Nearly one half of the editor's labors, and more than half of his perplexities, are occasioned by the forgetfulness or neglect of a portion of his subscribers in this matter. They forget to remit payment for their papers, some of them, for five, seven, and even ten years together! We do not imagine that they intend to wrong the editor. But

do request that they will look at his position, his toils and cares, night and day, in their behalf, and recollect the claims of printers, paper-makers, and others, which he must honor from week to week, and make him such returns as equity demands.

2d. Our next remark is addressed to ministers, elders, and other influential members of the church, who, by their influence, can introduce this paper into many families where it is not read. Such patronage is solicited for it, not as a substitute for the preaching of the gospel, but on the ground of its adaptation and efficiency as an instrument in diffusing truth and intelligence, and promoting the hallowed influences of every appropriate means employed

to advance the kingdom of Christ. As a vehicle of religious intelligence, though its power is silent and unobserved, it is suited to create in the minds of thousands a higher estimate of truth, and of the claims of the pulpit, the Bible, and the Sabbath School, the Missionary Board, and of every scriptural effort to bless and save the lost. On these and other kindred topics, it speaks to many in an hour of leisure favorable for reflection—and it speaks in many circles where the voice of the living minister is seldom or never heard.

It belongs to our church, whose doctrines and principles it defends and propagates, will our brethren who appreciate its value, give their efficient aid to the effort to extend their hallowed influences?

3d. Our closing remark is addressed to those, if there be such among our readers, who expect an editor to utter the opinions of every body on every subject. This, or something like it, is sometimes required of an editor—and if he fail to express every body's opinion on any subject which he discusses, somebody will complain of him as a one-sided man. If we had the power of making all minds go just alike, or of making them think, and reason, and form opinions precisely right, we would silence all these complaints of one-sidedness. But as we have no pretensions to such power, we trust that our readers will recollect that an editor views many things from a position occupied by no other class of men—a position that enables him to see things that escape the observation of others; and not only *crucis*, but *extremis* him for his honesty in declining to utter or endorse every body's opinions.

[From the Baptist Record, Philadelphia.] 'The Rev. H. A. GRAVES, the able and efficient editor of the Christian Reflector, of Boston, one of the most popular Baptist prints of the day, has purchased one half of the property of the paper of W. S. Darnell, the publisher, and has thus identified himself permanently, with all its interests. We congratulate its readers on the consummation of this arrangement, by

that if no others would bring them forward, he would himself.

The annual Episcopal Convention for this diocese was commenced yesterday morning, at St. John's Church, at 10 o'clock. The address was delivered by Dr. Higby. The discourse was founded on 1 Cor. 13: 1-3. The organization of the one visible church, said the preacher, has for its end the restoration of charity—love to God and love to man—to the hearts and lives of the human family. He contended for the external unity of the church, and the divine right and succession of its ministers. He condemned all the various denominations of Christians, except the Episcopalians, and contended that only a caricature of the Christian church was to be found among them. He concluded by asserting the 'divine appointment and organization' of the 'one visible and true church'; and referred his hearers to the writings of St. Paul, for the proof thereof. At the close of the sermon, the sacrament of the Lord's supper was administered.—*N. Y. Jour. of Commerce.*

We copy the following from the Journal of Commerce of Saturday last.

The Convention of the Eastern Diocese of New York State, sitting in this city, was the scene of much excitement on Thursday, in consequence of a proposition introduced by Rev. Dr. Higby, to proceed to the election of a bishop, of the number of Trustees (46) of the Theological Seminary to which this Diocese is entitled. This was understood to be equivalent to a proposition to elect, or leave out, all those members of the Board who are anti-Puseyites, as it is admitted on all hands that a large majority of the Convention are Puseyites or Tractarians. Hitherto the custom has been to continue in office, by re-election, the old members, and add enough new ones to fill vacancies.

Yesterday Dr. Higby withdrew his resolution. He stated that he had no desire to strike at any doctrinal differences.

ORDINATION.

Ordained in Barre, 25th ult. Bro. GEORGE W. CATE, as pastor of the First Baptist church in that place. The following was the order of exercises. Invocation and charge by Rev. J. Jennings, Worcester. Reading of the Scriptures by Rev. O. Cunningham, Sterling. Introductory prayer and hand fellowship by Rev. A. S. Lyon, North Oxford. Sermon, by Rev. S. B. Swain, Worcester. Ordaining prayer by Rev. J. B. Boomer, East Brookfield. Charge to the church by Rev. J. Walker, Barre. Concluding prayer by Rev. Mr. Bullard, Barre. Hymn and benediction by the candidate. The services were of a highly interesting character, and impressions were made that cannot be soon obliterated. The joy on the occasion was not a little increased by the appropriate and skillful performance of a large and well trained choir.

The sermon was founded on 2 Cor. 5: 11. 'Knowing therefore the terror of the Lord, we persuade men.' The object of the speaker was to show the propriety and importance of appealing to the fears of men, as a motive to bring them to Christ. This sentiment was very clearly and justly illustrated and enforced from analogy, and the Scriptures. That mode of establishing and maintaining the honor and authority of government, both human and divine, was in accordance with the nature of moral beings, and universal in its application, as witnessed in all ages of the world. The sermon was listened to with fixed attention and increasing interest to its close, and was characteristic of its author.

Bro. Cate, who is a graduate of Brown University, and also of the last graduating class of Newton Theological Institution, enters upon his new field of labor, with encouraging prospects of usefulness. May the cord of affection and esteem that now unite pastor and people never be severed, but by the Providence of God. 'What God has joined together, let no man put asunder.' But as weeks and months, and years revolve, by mutual fidelity and 'patient continuance in well doing,' may those dearest of all ties be strengthened, and bind them closer and closer, till, severed by death, they fall side by side; and awaiting the last trump, they shall rise together to meet the Judge of all.

Comm.

Editor's Table.

CHRISTIAN REVIEW.

We wish to call more particular attention to the last number of the Christian Review. Some of the best minds of our denomination have been employed in the preparation of its articles. The first, entitled 'The Moral Forces of Christianity,' will be recognized by those who listened to the essay read before the last meeting of the Massachusetts Conference of Baptist Ministers. We noticed it particularly at the time, and gave some of its fine paragraphs in our columns. The second is a very judicious and timely article, on the 'Personality of Satan.' The third article is entitled 'The Power of Illustration.' A more philosophical and valuable discussion has seldom appeared in the Review. It should be thoroughly studied by every preacher; we believe, however, it was written by a layman. The fourth article is a review of 'The Great Awakening. A History of the Revival of Religion in the time of Edwards and Whitefield,' by a most able writer, however, as a dissertation on revivals, it abounds in just and striking sentiments; but, while some will approve every view taken, others will probably take exceptions, at least to some passages, which contain decided hits at 'modern evangelism.' The article is read, we learn, with great interest, and all the subscribers of the Review will doubtless be glad to see it there, whether they agree with all the positions taken or not. For our part, we like to have the Review a little spicy. What every one approves, or does not dissent from, nobody is specially interested to examine.

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I appeal from their 31,435 slaveholders to the 500,000 free white laborers of my own State. Yes, to Kentucky, place of my nativity, home of my boyhood, early and fond associates of childhood, and more mature age, I owe my first and last allegiance: there I shall ever live and there I shall repose in death. To my country, to posterity, to God, I look for slow coming justice and ultimate judgment.'

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'Much less than press the ejection of abolitionists from the Convention, they have reversed their doctrine, and agree to stand disaffected, not only to those who stand disaffected, but to those who are co-workers in the great work of evangelizing the world.' Furthermore, instead of holding their demands upon the Board, they have by their own vote placed the very men in the Board who are preaching the doctrines of emancipation and calling the attention of the public to the monstrous sins in the secured system of slavery. And do not these simple facts declare a change? Anti-slavery is progressing North and South. Behold this "exposed question" instead of being squeezed into a caucus room, and causing "six hours of extra fatigue" to one mind, becoming the arousing question, before the assembled representatives of the Baptists of America, drawing forth the eloquence and talent of our numerous ministry.'

Alluding to the meetings at Philadelphia, this Report says:

'The Convention and Home Mission Society were never designed when assembled to discuss the right of holding property in man, yet we learn, with great interest, and all the subscribers of the Review will doubtless be glad to see it there, whether they agree with all the positions taken or not. For our part, we like to have the Review a little spicy. What every one approves, or does not dissent from, nobody is specially interested to examine.'

The fifth article is a review of a book of travels, entitled 'The Highlands of Ethiopia.' The sixth is an article on Church Discipline; a pithy article, elucidating many important principles. It is suggested by the Rev. Warham Walker on this subject.—The last article, 'Membership is the title of the last article, was written by the editor, of a Pedobaptist work. Several interesting literary notices complete the number.

FAMILY PRIDE: or the Palace and the Poor-house. A romance of real life.

This is a tale of a small volume published by Lindsay & Blackiston, Philadelphia. It illustrates the evil of family pride, and the disciplinary power of God's providence.—A small volume entitled 'The Ruined Gamester,' has been issued by the same publishers. For sale by Gould, Kendall and Lincoln.

AN ANTIDOTE FOR THE DOCTRINE OF UNIVERSAL SALVATION. By Rev. JOHN G. STEARNS.

This is not a large work, and it is issued in a cheap form. But it is eminently adapted to do execution; plain, pointed, and convincing. We alluded to a notice of it in the N. Y. Baptist Register, a few weeks ago, and we are much obliged for the copy which has been forwarded. This is a second edition, carefully revised, and

improved by the author. Published at Geneva, N. Y., by Ira Merrill.

EARLY PIETY: its Progress and Results, as exhibited in the lives of eminent Christians. This is a handsome and a very interesting book for the young. It is written in the style of familiar conversations, and well adapted to secure the attention and to preserve it. The publisher is O. L. Perkins, 62 Cornhill.

The Messrs. Harpers, of New York, have published, and Messrs. Saxton, Peirce & Co. have for sale, No. 2, of Prof. Bush's Exposition of Nebuchadnezzar's Dream; No. 10, of the illuminated Pictorial Bible; and Part 18, of M'Culloch's Gazetteer.

The Puseyite papers in England are urging all the parish priests to open the confessional, 'because,' says one, 'there is a feeling in human nature, which makes the telling of our faults to one another a delightful and edifying employment.' This is the one story.

The English Churchman contains a notice that a Sisterhood of Mercy, after the most approved Puseyite pattern, is about to be established in London, the provision of its support having been obtained; and the faithful are called on to come forward and join in it. This is Protestant England.

The same paper contains proposals for a 'beneficent clergy' to establish a monastery. He says he has received such liberal offers of money and such other tokens of sympathy, that it is impossible to doubt the existence of a strong and decided feeling in favor of conventual establishments. This is the one story.

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Miscellaneous.

THE APPEAL FROM NOVA SCOTIA.—We most cordially commend to the attention of our readers the communications from Bro. BILLY, who is deputed to visit this country by the Baptists of Nova Scotia. He was present at the meeting of the Boston Association, and secured a very general interest in the objects of his mission. There is no question about the exceeding urgency of his claims, and the importance of his receiving aid from the United States.

The following item we copy from the Minutes of this Association.

Boston, Sept. 19, 1844.

At a meeting of the Boston Baptist Association, the Rev. L. E. Bill, from Nova Scotia, was present, and made some interesting remarks respecting the condition and claims of Acadia College in that Province, whereupon the following resolution was presented by the Rev. Baron Stow, and unanimously adopted.

Resolved, That we have heard with pleasure the communications of the Rev. Mr. Bill, and cordially commend him and his enterprise to the kindest consideration of all the friends of Zion.

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Poetry.

The Home of Beauty.

BY WM. SHEPARDSON.

Tell me, where doth beauty dwell?

In the grassy mountain dell?

Or beneath the leafy shade?

Or within the forest bowers?

Rich with hues of blooming flowers?

Where the myrtle soft is seen?

Bending o'er her couch of green?

Or, beside the stream that flows?

Gently where the lily grows?

And upon its glossy bed?

Sweetly rests its drooping head?

Or, in regions far away,

Where the spires breezes play?

And the flying gulls rove?

Through the palm and orange grove?

Beauty dwells in every place

Where our Maker's hand has traced

On the top of mountains high,

Where eternal waters lie;

And, within the forest bowers,

Where the shadest of hat wood,

Ages, in majestic might,

Like a king in armor bright.

Beauty dwells in every flower,

Varying hues of many a flower;

And reclines in soft repose

By the sweet and blushing rose.

Beauty dwells in forests wild,

Famed by bright and verdant hills

Where bright waters long have rolled

O'er the sands of shining gold.

Beauty shows her lovely face,

Bright and fair, in every place;

Brighter yet must be her smile

Where no sin nor care beguile.

Earthly beauty fades away,

Like the flower in summer's day;

And the flowers that loveliest bloom

Often find the earliest tomb.

Fadest scenes of beauty lie,

Never seen by mortal eye;

For beyond the flight of time

Is that blest and peaceful clime.

There, Elysian beauties shine,

Ever blooming, and divine;

Pure and lovely, bright and fair—

Tis the home of beauty there.

The Four Ages of Thought.

What is thought?

In childhood—an imperfect gleam,

A summer glow, a moonlight dream,

Glimpses of some far-aching stream,

A row weeping, the blessed beam

That dwells in mothers' eyes.

In youth—an arm's length from delight,

Sweet thronging fancies of light,

Meek eyes with love's radiant light,

Soft music on a summer night,

Hooded in joy.

In manhood—a beauteous glow,

With wings of life's all-seeing eye,

Dark swelling doubts, fears, scorned before,

A spirit withered at the core—

A sea of storm and strife.

In age—a calm, undisturbed eye,

Living in thoughts of memory;

Low-breathed thanks for love on high,

A patient longing for the right

That waits its time to rise.

The Family Circle.

The Death of Children.

The death of the young and promising

Is one of the most affecting dispensations

of Providence. No bereavement, we suppose,

inflicts so deep and painful a wound

on the parental heart. We see the workings

of a parent's emotions in the case of

Jacob in the apprehended loss of two of

his sons, when he said—"My heart is bereaved

of my children. Joseph is not, and Simeon

is not, and ye will take Benjamin away."

And David, too, when he heard of the

death of Absalom, gave vent to the most

bitter lamentations—"And the king was

much moved, and went up to the chamber

over the gate, and wept; and as he went

thence he said, O my son Absalom! my son,

my son Absalom, would to God I had died

for thee! O Absalom, my son, my son!"

What pungent feeling is indicated by such

language!

Similar feelings are experienced in a

great or less degree, by all who are called

in the providence of God, to bury their off-

spring. As parental affection is the most

intense, so the severance of those ties that

bind a parent to his child, must be more

severe than the dissolution of any other

connection. The hearts of parents are

bound up with their children. They are a

part of themselves—"bone of their bone,

and flesh of their flesh." For them, they

live, and labor, and their happiness is duly

studied—the days and nights of anxiety

they have spent on their behalf are number-

less. Nor does their solicitude termi-

nate with the years of infancy and child-

hood. As they pass these periods of life,

and enter more into the world, they are

watched, if possible, with more care—

still stronger solicitude is excited. And

as they advance still further in life, how many

expectations of future usefulness and honor

are indulged! Nay, busy fancy anticipates

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